

2231
REV D STUART DODGE
APR, '03

FAREWELL ADDRESS

OF THE

REV. DR DUFF,

PREVIOUS TO HIS RETURN TO INDIA :

DELIVERED BEFORE

THE FREE PRESBYTERY OF EDINBURGH,

ON THE 11TH OCTOBER 1855.

REPORTED EXCLUSIVELY FOR "THE WITNESS."

EDINBURGH :

PRINTED AT "THE WITNESS" OFFICE.

MDCCCLV.

DR DUFF'S FAREWELL ADDRESS.

A MEETING of the Free Presbytery of Edinburgh was held in the Free High Church of that city, on the afternoon of Thursday the 11th October 1855, for the purpose of commending the Rev. Dr Duff, the Rev. James Mitchell, and the Rev. John Braidwood,—about to return to their spheres of labour at Calcutta, Poonah, and Madras, and the cause of Missions in India,—to the guidance and blessing of God.

Dr TWEEDIE presided on this interesting occasion. The church was filled in every part by a highly respectable audience. After the opening devotional exercises, Dr TWEEDIE briefly stated the object for which they had met, and called upon Dr CANDLISH to engage in prayer.

Dr DUFF, who, on rising, was labouring under deep emotion, said,—It has often been my lot in many lands to address meetings in peculiar, and even under agitating circumstances ; but I know not whether I have ever risen to address any meeting under circumstances to my own mind more peculiar, or even agitating, than the present. It has long been a matter of hesitation with me whether I ought to make the attempt at all. In making such an attempt, there is, even as yet, the threat of a tremendous penalty hanging over me, somewhat like that of the naked sword which was suspended by a single thread over the head of the Sicilian monarch of old. No wonder, then, that there was hesitation. But, dear friends and brethren, I feel intensely that life

is very short,—very uncertain. I feel, in a way I never did before, that we are continually in contact with an awful, inconceivable eternity ; and this morning, therefore, I felt impelled, if the Lord spared me, to attempt at least something in a few parting words. I am thankful to God, at the outset, that I have been so far anticipated in a way so plain, pointed, and solemn, by the revered friend who preceded me in prayer. There were allusions in that prayer, on the score of our manifold sins, failings, and shortcomings, which went direct to the heart. It has been an intense and a growing conviction in the minds of some of us, that there is not at this moment one single Church in Christendom, as a whole, in any way adequately alive to the reality, the true nature, and transcendent grandeur, of God's greatest work on earth,—even that of the evangelization of the world. We cannot except in this even the Free Church of Scotland. Would to God I had been enabled to return to the field of Missions more cheered and more encouraged than I can now well do ; but at the same time it were ingratitude not to bless God for what I have seen. In saying this, I do not look to what our Church is with reference to other Churches ; as, in my opinion, the standard of what ought to be, as authoritatively revealed in God's Word, is that by which we should measure all our doings. Now, there is one idea which we have been endeavouring almost in vain to impress upon the minds of most people in this country,—though there are some minds to which it is not new,—and it is this, that a real mission to the heathen is, from its very nature, a militant, aggressive expedition, so to speak, into an enemy's territory. The whole world, as we profess to believe, is lying in wickedness. It has been rebelliously usurped and occupied by Satan as his special domain ; and one grand object of the Son of God in coming into this world was to expel the usurper, and rescue the captives from his cruel grasp. The Redeemer has now ascended to the right hand of the Majesty on high, but he has committed to those who profess to be his followers the grand and glorious work of carrying on his mighty design of this world's conquest, even until it be consummated. By every figure and emblem which even inspiration could select we know that Christianity is meant to be aggressively outspreading, until it has filled the globe. It is compared to a fountain opened in the house of David and the city of Jerusalem, which is to send forth its waters till its waves have rolled over and fertilized

every land ; or to a tree, which is to grow and send forth its roots till the branches have overshadowed the nations. Now, then, the law of the kingdom is that of growth and progress ; and what we maintain is, that whether it be in the soul of an individual man, or in the body of a collective Church, if we try to arrest its growth and outspreading, or, in other words, if we try to keep the good we have acquired to ourselves, we will find that, if there be truth in the Bible, and faithfulness in the God of heaven, that Church and that individual will begin to droop, and wither, and decay, and finally lose what has been attained to ; for they are then manifestly fighting against an eternal law of God.

What, then, is a mission, as I have already asked ? It is an aggressive expedition into an enemy's territory. And here, I may ask, are not the children of this world wiser in their generation than the children of light ? This country is at this moment at war with a mighty empire. Suppose you were to send forth your forces to occupy some small point of the territory of the enemy ; is the work done when that portion of the territory is occupied at the outskirts ? No ; we hear that it is but begun. If you were to stand still there, what would be the use of going to war at all ? Or are you now to push forward a little, and then, from want of timely or sufficient supplies, to be driven back to the narrow point you previously occupied ; and to proceed year after year in this manner, fluctuating backwards and forwards ? You would never thus succeed in striking terror into the enemy, or in gaining the object originally proposed. Or are you, from negligence or cowardice, to recede from the position already gained ? Then you may be covered with irretrievable confusion and disgrace. The world knows this, and is wiser in its generation. It knows that if we are in earnest in maintaining such a warfare, we must act with increasing energy, and push forward, from one stronghold to another, into the very heart of the enemy's territory ; and, feeling that the cause of righteousness, as well as the national glory and honour, are at stake, it is resolved that it shall be upheld, cost what it may. The money of the nation is counted but as the small dust of the balance, and its blood, as well as its treasures, is made to flow forth like water. Those who profess to be the followers and friends of the blessed Jesus too often, however, act a part the converse of the world's, in seeking to advance its design and promote its policy. Friends

and brethren, we must charge almost all the Churches of Christendom with guilt under this head ; and we must this day ask our own Church, what have you been doing for your missionaries into the realms of heathendom ? You have sent forth a small force. They have succeeded in occupying a few small points on the outskirts of the enemy's territory ; and there they are trying not only to maintain themselves, but to push forward aggressively into the surrounding domains of the great foe. In order to this, they have been crying for help, help ; and where is the adequate help to be found ? For want of such timely and adequate help, they work on, and labour themselves into the grave ; and then people begin to think about doing something by way of help, when the veterans have prematurely fallen unsupported in the high places of the field.

Are you, then, in accordance with the Divine law, to advance and make progress ? or are you to stand idly still on the enemy's frontier ? If you are not prepared to move forward at whatever cost or peril, in the name of decency or consistency withdraw your petty, paltry forces altogether ; abandon the field, give up the work, and no longer insult your Maker with the semblance and mockery of an aggressive warfare. Better, far better, because far more honest, to repudiate the obligation of the Divine command, and withdraw altogether, than go on at this stationary, or oscillating, or retrogressive rate. Ah, friends and brethren ! it is to be feared that you have hitherto been acting, to a great extent, as we hear it said of a certain movement that took place the other day. Some mighty entrenchment is to be captured. A force is sent forward as a forlorn hope. They fearlessly mount the breach, and take possession of the ramparts. They could hold these, if they were only properly supported by those who ought to send forth the supports. But they are not properly supported. For a time, with desperate heroism, they maintain their ground, until the most of them, by an unequal and overwhelming force, are laid level with the dust. Now, this is the way in which the Churches in general have been dealing with their small aggressive band, the heralds of the Cross, in foreign realms. Hitherto they have been sent forth, not as a mighty army,—God knows that they have been, on the contrary, a mere handful—a forlorn hope,—to contend with potent foes, or hurled against the towers and ramparts of heathenism. And when they looked and appealed for support, none, none that is adequate,

has been forthcoming. They, however, with dauntless and unconquerable spirit, continue to toil and war at their posts, until stricken down by exhaustion or overbearing force. How long is this sad state of things to last? How long will the patient, long-suffering God bear with the Churches that are shamefully acting thus?

From the very nature of the case, an aggressive war is an increasingly expensive war, and must continue to be so until the end be at least approximately gained. Have you not found it so in the contest in which the nation is now engaged? When the first point is gained, you must advance to another and another; and the necessity for more men and more means is proportionally augmenting. It must, indeed, entail an enlarging expenditure, until sufficient territory has been conquered to supply internally the means and the resources of support. And so is it precisely with missions to the heathen. When the first point is gained, we must advance to another and another; and this implies the necessity of more men and more means. The very success of your Mission is a reason for renewed and increasing demands. Are these not to be responded to? If not, you have already heard what the result will be.

But is there not, it may be asked, a limit to these constantly swelling demands? There is. What is it, then? you will next ask. It is, that we go on, by means of your continually increasing support, conquering and still conquering, until, by the blessing of God upon the work, there shall be a sufficient extent of territory gained from the enemy, that it may itself supply the needful resources in men and means, and begin to be self-maintaining, and self-propagating too. And when once this point of indigenous self-support has been reached in a mission, then your hands will be liberated, and you may carry your appliances of warfare elsewhere. But I insist that, till this point be reached, you must make up your minds to the fact, that the very success of your Mission must for a time entail increasing expense. This fact you must be prepared wisely to meet and heroically to encounter. And it does cut one's heart to the quick,—and I have felt it oftener than once,—when, with almost infinite toil and suffering, we have succeeded in gaining one point, and then another,—when it pleased the Lord to raise up human agents, one after another, waiting to be sent forth,—and when we reported that they were ready to enter on the glorious enterprise,—to

find that, instead of meeting with a prompt, and earnest, and cordial response, rejoicing in our success under God, and urging us to engage these voluntary recruits, and proceed onwards, and be outspreading,—the cold, freezing, killing answer has too often been, that, on looking into the treasury at home, there are not means to employ these disciplined soldiers, and that we must not take them into our services. In short, you pray to God for success upon the labours of your missionaries, and when that success is granted, you heedlessly or wantonly fling it to the winds. You, in effect, tell your missionaries, “ You have faithfully toiled and laboured, and spent your strength in bringing souls to God, and in training them for the office of evangelists ; but we are resolved that your labour shall be in vain, and your strength shall have been spent for nought.” Is it not enough to raise the feeling of moral indignation in one’s soul when he is dealt with in this manner ? I pray you to excuse my plainness of speech ; I cannot help it. He must be a traitor to his God and to the souls of the perishing, who, through cowardice or other similar motive, could be silent in such a case as this. I again ask you, then, how long is this state of things to continue ? The missions abroad have, through God’s blessing, wonderfully prospered. Converts have been, and are still, raised on every hand ; and when we find them prepared to go forth on the right hand and on the left, as some have already done, are we, instead of being cheered and urged to proceed, to be again chilled by the warning that we must not employ them,—that we must stand still,—and, by making no further progress into the realms of darkness, must exhibit ourselves a spectacle of derision to hellish foes, and of pity and lamentation to the hosts of light ?

What, then ! are we to be next told that you are tired with success, since it costs more money, and money is not in the treasury of the Church ? When I look abroad over Scotland, I ask myself, is there not plenty of money there ? Yes, even to overflowing ; but it does not find its way into the treasury of the Lord. Such being the case, we must come to the question of stewardship ; and we insist upon it, that every farthing which God gives to an individual is a farthing for which we must account as to how and why we spend it ; and until that doctrine be enshrined in the soul and conscience, we need never expect to have fulness of means. But to me, who have had sore travelling and wandering through many lands, it has been a matter

utterly overwhelming to the spirit, when I often saw such redundancy of means in the possession of professing Christians, and when I have been told, in reply to earnest pleadings in behalf of a perishing world, "Oh, we have nothing to spare." How depressing has it been to hear this said, and then to look at the stately mansions, the gorgeous lawns, the splendid equipages, the extravagant furniture, and the costly entertainments, besides the thousands which are spent upon nameless idle and useless luxuries! It was as much as to say to God, the great Proprietor, who has given it all, "Lord, pray, excuse me, as I wish to spend all this upon myself; and if I have a little dribblet remaining over after I have satisfied myself, I will consent to give that dribblet back to Thee." The exclamation has been on my lip, in the hearing of such men, "Why, you are treating the cause of Christ much as the rich man in the parable treated Lazarus: you are driving that cause to the outside of the gate; and, while self is made to fair sumptuously in the palace within, clothed in purple and fine linen, you leave the cause of Christ to starve outside yonder, or to feed on the crumbs that fall from your table, while covered with sores of many a foul indignity. Why not reverse the picture in the parable? Why not bring the cause of Christ inside the palace, and array it in royal attire, while wretched self is cast out to famish at the door, rather than, by paupering it, to drag its possessor down to the pit of eternal woe?" When I talk in this general way, don't suppose that I am not aware that there are individuals who are making sacrifices. Thank God, there are many such among you. I know not any Church where the proportionable number of such is really greater than in the Free Church of Scotland. There are those; but it is not, for the most part, amongst the wealthiest, —although there are precious exceptions there too; but it is chiefly amongst the middle and poorer classes.

Now, then, what is to be done? What can the Committee do? What, but disburse what they receive? This is the current doctrine on the subject. But we hold that it is the duty of such a Committee as ours, not merely to disburse, but to create, —not merely to distribute, but to put forth its utmost energy in replenishing its too scanty stores. Moreover, we hold that, with reference to an aggressive warfare in an enemy's territory in distant lands, it involves a great practical fallacy. In unexpected emergencies, or in cases of difficulty springing from success, a

Committee should just act in the way in which the Governments of the world carry on their wars. When the cry is raised that men are fast perishing from scantiness of number and overwork,—that the whole enterprise is jeopardized from utter destitution of the needful means and appliances,—what do earthly Governments do? Do they coldly and cautiously look first into their treasury, and ask if they have got enough of money there? No; they feel that the enterprise must be abandoned, or these absolute wants must be promptly supplied,—these needful implements furnished,—these demanded forces instantly sent forth. They then look around them, to discover the best means of replenishing the treasury, and cast themselves in confidence on the support of a willing people. Why ought not a Committee of the Church, in similar circumstances, to act a somewhat similar part, when carrying forward her mighty aggressive warfare in foreign realms? Why should not a boldly wise Committee be ready, under the pressure of sudden catastrophes, or of mighty openings and successes, to make great ventures of faith, and then throw themselves with confidence on a generous and willing people? And if, on making good the pressing urgency of the case, they are not sustained, why, then, let the whole work be abandoned, rather than continue it with ignominy and shame. But we have no fear that such should be the treatment ever experienced at the hands of God's own people, when made anew to gaze at the Cross of Cavalry, and the amazing sacrifice there.

The reverend Doctor then referred to the embarrassing circumstances in which the Foreign Mission Scheme was placed some years ago, in consequence of which the Committee had urged him to visit this country,—the steps which were taken to supply its treasury,—and the great care evinced to prevent the quarterly contributions from interfering with other Schemes, the funds of which were collected monthly; and stated, that although he found that what had been accomplished had been regarded as extraordinarily great by some, it was not viewed in such a light by himself, looking to the unexhausted, yea, unreachd, resources of professing Christians on the one hand, and to the magnitude of the mighty enterpriso on the other. I did not (said Dr Duff) go forth over the length and breadth of Scotland for money alone. I repudiated the idea. I aimed at something higher and better. I felt in some degree in my own soul the greatness and glory of this enterprise; and my in-

tense desire was to communicate, if I could, somewhat of the same impression throughout the length and breadth of my native land—and thousands and tens of thousands can testify to it—to the souls of others, and to tell them what was their duty in this respect. Unless an individual be born again, and truly converted to God, he can never have any right feeling of heartfelt sympathy with the perishing heathen ; and therefore I appealed to the consciences of men on the subject of their personal regeneration. To those still dead in trespasses and sins, and needing to be first evangelized themselves, my first appeal ever was, “Awake, thou that sleepest, and arise from the dead, that Christ may give thee life.”

After stating that he was accustomed to show how engaging in missionary work, contributing by prayer and free-will offerings to its support, and cultivating a missionary spirit, promoted self-sanctification, by giving scope to practical self denial, and arresting and helping to cure that intense and miserable selfishness which was natural to the heart of man, and was thus at once a duty and a privilege,—and after showing that it was not that God needed the substance of men, but that it was men that needed some process of devoting it to God’s cause, for their own benefit as well as that of others,—and after remarking that the Christian grace of self-denial, in its full, large, comprehensive, Christ-exemplified sense, had almost gone into oblivion in these days, and dwelling upon the paramount importance of cultivating this grace, as really essential to the development of the Christian character,—Dr Duff stated, that he was wont to refer at length to the extraordinary position, with reference to universal usefulness, which Great Britain occupied amongst the nations of the world, and especially in connection with heathen realms, as she had relationships with the latter, not merely by commerce, but by holding the sway of actual empire over vast portions of them in every zone and region of the earth. Her supremacy extending over one-fifth part of the whole of this world’s inhabitants, she was so placed as to be in immediate contact with every distinct form and type of heathenism on the earth ; and, remembering that to whom much is given, of them shall much be required, it was not merely as Christians, but as British patriots, that the people of this country were called on to come to the help of the Lord against the mighty. He stated, that in the addresses which he delivered when journeying over

Scotland, all these things,—together with arguments and inferences from Scripture prophecies, and divine commands, and openings of Providence, and claims of philanthropy,—he pressed upon the attention of his hearers. Referring to the response which had been elicited by these appeals, he said,—Never in any part of this land did I come in contact with the people,—by whom I mean more especially the membership of the congregations of the Free Church,—that I had not from them a fair, and reasonable, and satisfactory response. There were here and there petty, cross-grained hindrances and difficulties ; but I did not find these usually amongst the ordinary membership of the Church. The people in general seemed only to require the subject to be exhibited in the combined light of Scripture, duty, and privilege, in order promptly to lend us their sympathy and their aid. In these ways, doubtless, seed has been sown in different parts of the land, which may spring up and bear fruit at some other day, when he who acted as the mere instrument in sowing it may be laid low in the dust. At the same time, I must candidly confess that in some respects I have been often disappointed. While it is true that—to the praise of God be it stated—in every district of this land I found individual ministers, and individual office-bearers, and the generality of the membership of the Church, who nobly responded, it is equally true, that very often in quarters where I might reasonably have expected a different reception, I have found the reverse. And I must confess, that when I have heard many petty difficulties and petty objections started,—objections and difficulties of such a poor, carnal, insignificant kind, that a resolute mind nerved by faith and prayer would at once break through or overleap them, reckoning them as the dust of the balance,—I have often, perhaps, been a little impatient under the process of such unworthy antagonisms : there was something cheerless and chilling in them. But if, under this feeling of impatience, so irritating to the poor fallible creature, any words of undue warmth or vehemence may have been uttered, I can only say, let men that judge me learn to judge righteous judgment, and, for the sake of the motive, forgive the mere forms of vehement expression. I frankly confess that, under petty, torturing processes of nettlo-and-thistle-like opposition, I have often groaned in spirit, and manifested, perhaps, undue symptoms of impatience. Nor need you wonder much at this. How could I, constituted as mere man is, well help it? Having been in the

midst of the densest and most lurid gloom of heathenism in all parts of India,—having with my eyes witnessed spectacles of loathsomness and horror that are indescribable,—having with these ears heard sounds of blasphemous dissonance that are unutterable, as in very mockery of the great Jehovah,—and having consequently wept over the dishonour reflected on the God of heaven, and the foulness, degradation, and ruin of myriads of our fellow-men,—I ask you whether, with these spectacles ever before my mind's eye,—with these sounds ever ringing in my mind's ear,—and all of them ever and anon haunting my imagination through the very dreams and visions of the night,—with the dire pressure of their loathsomness and Satanic opposition to the great Jehovah,—it was possible to repress feeling a sort of moral indignation, and to keep one's self stoically cool, or calmly deliberate, when some petty, trivial, cold-hearted, empty-headed objection was started against the more effective home-modes of carrying forward the great work of evangelization in India? Such heartlessness and apathy,—such disgraceful contempt or ignorance of Jehovah's requirements in such a cause,—were enough to harrow one's feelings, and rouse one's pity or holy indignation. I repeat it, I could not help often feeling and often expressing myself as I did; and may the Lord forgive me if I have been over-hasty and unnecessarily impatient under such dire revocation.

While, therefore, I have to thank God for the considerable response which I met with to my appeals from many of our godly ministers, and office-bearers, and membership, I must at the same time say, with regard to the Free Church as a whole, that it is not what I would wish, or had even reasonably anticipated. What was my thought, and that of the other missionaries in India, before coming to this country? We did not expect great things for India at the very time you were first engaged in this country in raising churches, manses, and schools; but we did expect that, when these were to some good extent finished, something mighty, and worthy of her great name and noble contendings for the Redeemer's Headship, not only over the Church, but the nations, would be done for the world at large. When you were, in the providence of God, driven, as it were, out of the old Establishment for adherence to great Bible principles, it was not surely that you might sustain and perpetuate the blessings you enjoyed among yourselves. Was that the only end

you had in view? If so, you would be resisting the progress of Christianity, and fighting against that divine law to which I referred at the outset of my address. We certainly expected, that when the noble vessel that was then begun was finished and launched upon the great deep, it would be found directing its course to other countries, and bearing its rich treasures of gospel truth and gospel grace to every region of the earth. But, alas! we are waiting for that day yet. When will it come? That is the question. Looking at it, then, in this light, there is, on the one hand, much to thank God for; but there is, on the other hand, much to plead for. Oh! do not, I solemnly abjure you, in the name of the living God,—do not settle down on your privileges; do not settle down on the mere fact that you have fought a great battle and gained a great victory,—that you have, as it were, the ark of the Covenant, the ark of the living God, with its priceless jewel, the Headship of the Redeemer, in your keeping; for if, in the spirit of indolence or contracted selfishness, you keep it idly to yourselves, instead of proving your safety, it will prove your destruction. I long, therefore, for the time when the Church shall rise up and face the whole question, not in the light of a paltry and wretched carnalizing expediency, but in the light of God's own unchanging truth. I believe that neither this Church nor any other Church has, as a whole, yet fully estimated the magnitude of the work to be done, or the force and resources of the enemy to be contended with, and that we have only hitherto been, as it were, playing at missions.

The reverend Doctor then drew a graphic picture of the prodigious vastness and all-comprehending character of Indian idolatry and superstition, and of the desperately tenacious hold they have over the native mind. He showed, from their multitudinous, hydra-headed forms, how, as in a stupendous reservoir, in their embrace were to be found the essential germs and manifestations of all those pernicious errors and practices in false philosophy and false religion which were ever prevalent in Europe or the world at large,—whether under the name of Pantheism, Polytheism, Atheism, or Theism,—and said that one was almost tempted to believe in the theory of Milton in his “Paradise Lost,” when characterizing the idol gods of the nations as incarnations, so to speak, of the demons and tyrannies of hell. Idolatry, in many of its aspects, was so repugnant to natural reason, natural affection, and natural conscience, that it was really diffi-

cult to account for the almost inseverable hold which it had of the heads, hearts, and consciences of hundreds of millions, on any other supposition. If behind these visible idols, or under their tangible forms, the arch-fiend and his legions really exercised their diabolical craft, one might understand the secret of that blinding, stupifying, fascinating spell which, in the service of such, would stifle, and even annihilate, the strongest affections of the heart, turning even tender mothers into very monsters of inhumanity ; so that, in a sense not usually thought of, missionaries may have, in the words of Scripture, to fight, not against flesh and blood, but literally against principalities and powers, and spiritual wickedness in high places. He next showed how idolatry, in most lands, lay scattered in comparatively disjointed fragments, while in India it had been elaborately systematized, gathering and concentrating in one enormous pile for four thousand years ; and how, in this respect, the Indian system might well be designated the Sebastopol of idolatry and superstition in Satan's wide-spread empire ; and if they succeeded in inflicting a decisive blow upon this mightiest of its strongholds, it would be felt throughout all parts of his dire dominion, and would tell upon the world at large, just as they knew that the fall of Sebastopol was felt in every part of the vast Russian empire, and over the whole globe. And yet against this Sebastopol of heathenism, instead of hurling the forces of armies, the Churches hitherto have been content with sending out mere handfuls of men, who are cut down in constant succession.

What, then, is to be done? Ah! the sad want is the want of primitive apostolic piety, with its strong faith, its unconquerable zeal, its self-consuming devotedness. How, then, is the temperature of piety throughout the Churches to be raised in warmth and vividness, effervescing with faith and zeal, and love and self-denial, and all the other Christian graces? Dr Duff briefly glanced at a few things that might be done,—pointing to the necessity of fervent prayer for the effusion of the Spirit of all grace,—dwelling on the service which Christian mothers could render to the missionary cause, in moulding the minds of their children, and giving them a bent in this direction,—how Christian instructors, when teaching their pupils geography, could fix their thoughts upon countries where missionary labour was required, and could make a great impression upon their minds by

a few simple remarks,—and also the great opportunities enjoyed by ministers for creating an interest in this department of the Lord's cause, in their pulpit ministrations and in their prayers. He also urged the instituting of a professorship or lectureship on missionary subjects or Evangelistic Theology, by which means the minds of the young men studying for the ministry would be imbued with a missionary spirit ; and stated that this want had been felt in America, insomuch that last year, at a convention of ministers of various denominations, at which it was his privilege to be present, it was formally discussed ; and he had since learned that one of the smaller Presbyterian bodies of that country had not only taken up the idea, but, in remodelling their theological hall, had resolved to set apart the fifth Professor for lecturing on the subject of Evangelistic Theology. And a nobler subject could not be found for exhibiting the virulent disease of sin in its almost infinite variety of phases throughout the world, as well as the infinitely varied and efficacious adaptation of the gospel remedy. And he asked whether some might not be present there that day who would grant ten thousand pounds for the establishment of such a professorship or lectureship. If young men were only thereby imbued with the pure evangelistic spirit, which is that of seeking and saving the lost, even if they did not go to foreign lands, they would prove more effective men at home. Still farther adverting to home subjects, Dr Duff expressed regret to find, that in some places the old system of house-to-house ministration had been more or less neglected, and that the neglect of this part of a minister's duty threatened to be on the increase. Instead of this, the door of every family, and not that of adherents only, ought to be knocked at in the name of Christ, not for the purposes of proselytism, but for the conversion and edification of souls.

As regarded the reclaiming of the masses, he said that there was something rotten and hollow in some of the existing modes of dealing with them. Their reformation is not only an object intensely desirable, but it is attended with practical difficulties of no ordinary kind, requiring the highest description of agency, with subordinate ministries. I have had (he said) many opportunities of coming in contact with them when in London, which is the greatest field of Home Missions in Britain. I went down to the deepest dens of misery by night and by day, and have had scowling, blasphemous audiences, before we parted, dissolved in

tears. I even became a street-preacher in crowded London, and have had hundreds around me. Among them were raging infidels and Papists of all kinds ; and, after sundry rough preliminaries, I have never seen mere attentive audiences. What I am going to say is a fact which I have learned from my own experience, viz., that so long as you are satisfied with sending down to those dens as home missionaries men who are reckoned by the world inferior or subordinate,—I am not speaking of the men in themselves, for they are godly men,—you will never effectually gain your end. There is in the minds of these masses a latent spirit of bitter hostility towards an ordained gospel ministry in the ordinary Churches, which needs to be dispelled, and you must go down to these yourselves, and show them, by your earnest countenances and love-breathing words, that you are their friends. If I had a congregation in Edinburgh, or in any other great city, I would act thus, not confining my home evangelistic labours to week-days, or even the mornings or evenings of Sabbath-days : I would from time to time say to my people, “ It is not right that you should be fed with what you reckon the highest seasoned food twice every Sabbath, whilst there are myriads perishing without, at our very doors, for lack of all food. We must cease to be selfish : you must deny yourselves, and I must deny myself : and therefore in the afternoon I will get another person to take my place in the pulpit. He may not be so entirely to your tastes as your own pastor ; but if not, he will at least give you wholesome and sound truth upon which to feed ; and you are to remember, that at the moment when he is addressing you, I am down yonder, speaking to poor souls who have never got any of the bread that came down from Heaven ; and therefore in your prayers remember them and me.” Ah ! methinks, were that done for a Sabbath or two, the minister might be able, when in his own pulpit, to set before his flock intelligence which would refresh their own souls, informing them that one had been born yonder and another here. Then might the gleam of happiness, not felt before, be awakened in many a soul ; and it would be felt that self-denying benevolence was its own reward. And then, why should this evangelistic process be confined to the ministry ? Why should not all the godly membership of the Church take their share, according to their varying capacities and opportunities, in this blessed work, some in one way and some in another ? If I cannot speak, I can carry with me a

tract, or I perhaps can read to those who cannot read for themselves. Methinks that the Churches will never be in a sound condition until somewhat of such a state of things be realized,—till this development in the application of doctrine to practice is realized,—till the membership of our congregations become not only hearers of the Word, but, in the peculiar gospel sense, doers also ; for surely Paganism itself can scarcely be so hateful to a righteous God, as that barren orthodoxy of mere abstract belief, and idle talk, and unproductive profession. Ah ! were this better spirit to prevail more widely through all Protestant Churches,—the spirit that would prompt men to be, not receivers only, but dispensers also of what they had received,—the spirit that would lead all ecclesiastical bodies to make the doing of some active work for the Lord in his own vineyard as indispensable a condition of Church membership as the abstract soundness of a creed, and the outward consistency of moral life and conduct,—what a strange and happy revolution would soon be effected !—how soon would infidelity and home heathenism be cast down ! what a new spirit of ennobling self-denial would be evoked !—what a spirit of large-heartedness, which would flow forth in copious streams in behalf of a perishing world ! Were this realized, we might then suppose that the dawn of millennial glory was upon us. But alas ! alas ! though the horizon seemed already reddening with the dawn, the Churches of Christ are still mostly drowsy and fast asleep. Ah ! it is this that saddens my own spirit. Of the cause of Christ I have never desponded, and never will. It will advance till the whole earth be filled with His glory. He will accomplish it, too, through the instrumentality of Churches and individual men. But He is not dependent on any particular Church or men. Yea, if any of these prove slothful or negligent, He may in sore judgment remove their candlestick, or pluck the stars out of the ecclesiastical firmament.

Pardon me, dear friends and brethren : from peculiarity of circumstances, I have been throwing out these remarks in a crude, disjointed, unsystematized form. Take them as passing thoughts, for the right ordering or expression of which there has been no time. They have been feeble, and feebly expressed ; but God can take the feeblest words of man, and bring them home to the conscience with power, and by means of them break the hardest heart. At all events, take the words as the words of one who is not likely soon to trouble you again. If it were

in my power, as I once thought it would have been, but God brought me low, it was my intention to have gone largely, not only into these, but also into many other collateral themes, ere I left Scotland. It so happened, that originally the Lord, in his gracious providence, endowed me with a physical frame that fitted me to encounter almost any amount of labour and fatigue with comparative impunity ; but from riding, as it were, on the topmost waves of active exertion, it had pleased Him to lay me low ; and, flinging me wholly aside, to address me, as it were, thus : “ You must now, for a time at least, retire from your work, a shattered and broken man, and learn to bear your soul in silence before the Lord alone. Sit still, away from the world of busy men, and learn the power of solemn silence.” And although I must confess that this was hard to bear, with hundreds of doors of usefulness presenting themselves on every side, and that I convulsively struggled against the sentence, yet He soon made me feel that I was in the grasp of an Almighty and Invisible Power, that held me fast, till I was made to learn the grace of patience, and silent, enduring submission to his holy will. And now, when God has in some measure raised me up again, you must excuse me for speaking as I have done ; more especially as I am now, in all probability, about to take a final leave of dear old Scotland.

When I look abroad over all Scotland, there is much to refresh, and revive, and rivet me to its very soil. Different persons are differently constituted ; and I cannot help feeling that I am at times under a witching fascination, even from outward natural scenery. There are scenes in Scotland which exercise something like a magic spell over me. Though, in the providence of God, called upon to behold many of the fairest and grandest scenes on the face of the globe, from the Ganges on the one hand to the Mississippi on the other, I always return to Scotland, discovering something of almost fresher beauty and loftier grandeur in its old familiar landscapes. And as to cities, I have felt also that we have in this, the city of our habitation, so many of the excellencies of nature and art, and, taken in connection with the surrounding country, so rare a combination of the beautiful, the romantic, and picturesque, that, taking it all in all, I know no other city worthy of being compared to it ; and I confess that, as a natural man, all this has something of a spell-like influence over me. But, after all, it is the intellectual, moral,

and spiritual scenery of Scotland that has the chiefest hold over my soul, and that now, almost more than ever. I have confessed to disappointment in many respects. At the same time I have confessed to having been greatly cheered and encouraged in others ; and at this moment, when I cast my eyes from Unst, the most northerly of the Shetland Isles, to the farthest shores of the Solway Frith on the south, and from the Western Hebrides to the mouth of the Tweed eastward, there is not a district in which I cannot picture to myself some dearly beloved Christian friends in whose society I have found rich solace and sweet communion. Now, apart from ties of mere consanguinity, there is a spiritual fatherhood and motherhood, a spiritual sisterhood and brotherhood, to which, agreeably to the spirit of the Saviour's remark, in many respects the renovated spirit is knit by a higher, sweeter, stronger, and holier bond than we are even to our kindred by the ties of blood alone. All these, and other ties, bind me to Scotland, and exercise so potent a spell over my spirit, that at times, when I felt them in their aggregate force and weight, I have been so bound and chained to the spot as if I could never leave it.

How, then, has the tie been loosened and shivered? It was, as the Psalmist says when he had his difficulties and perplexities on another subject, by going into the sanctuary. I do not mean this, or any other poor, lower, earthly sanctuary, but the upper, even the heavenly one, where Jehovah peculiarly manifests his presence. It was when trying at least to rise up on the poor cleft wings of a weak faith, and, in the visions of faith, reaching within dim sight of the radiant throne, with its unutterable glories, and when faith caught a glimpse of that strange and mysterious One who is the Lamb in the midst of the throne,—a Lamb as it had been slain,—red in his apparel, and with garments dyed in blood,—and when the soul, lost in wonder and amaze, has tremblingly asked, who is that mysterious One, and has been led immediately to look back to eternal ages, and listen to the response, “ This is He who was in the bosom of the Father, Jehovah's fellow, wrapt up in bliss ineffable ; but such was his love to man, that He wrenched himself, as it were, from the very bosom of the Father, and came forth, His glory shrouded and eclipsed ; aye, and descended to the depths of humiliation in the manger-cradle of Bethlehem,”—when the soul, looking upward, has tried to realize the infinitude of that stoop, and downward, has

tried to gauge the unfathomable depths of that condescension,—when one has been led, in traversing, as it has recently been my privilege, the scenes traversed by the footsteps of that incarnate Deity,—and when one is brought to sit down upon that arid, naked spot at Jacob's well, and thinks that He who is the fountain of living water was for me athirst there,—and, turning round the flank of Olivet, and standing there, remembers that He who is the bread from heaven, to nourish and feed the whole intelligent and spiritual universe, was himself an hungered there,—and goes to sit down beneath the dark shade of Gethsemane, and vividly calls to mind that He who was the joy of cherubim and seraphim was in intensest agony of spirit there,—that He who was the beauty and light of heaven,—the chief among ten thousand, and altogether lovely,—sweated, as it were, very drops of blood there,—Ah! it is when one gets a glimpse of this condescension, without a parallel and without a name in the wide universe of God, and before which acts of self-denial and self-sacrifice the greatest ever predicated of the most heroic martyrs and confessors sink into utter nothingness,—Ah! it is then, when fortified by views and experiences like these, that one is prepared to wrench himself from all he holds most dear on the earth, whether of external or internal kind, if God in his providence beckons him.

And thus it has been with me. A few years ago, I felt that God, in his providence, called me to the discharge of a certain work in Scotland. So far as concerns my individual share in it, I now feel that that work has been substantially accomplished. The Foreign Mission, on whose prosperity all our operations in India and Africa must for the present depend, was in a very dilapidated state. By God's blessing, that Fund has been rescued from its tottering state of insecurity, and placed on a stable and permanent foundation, through the working of the associational plan, with its regular quarterly subscriptions and prayer-meetings, in the great majority of the influential congregations of the Church; while in amount it has been doubled or trebled; and all that is now required is the maintenance of the present system, through proper agency and periodic visitation, as well as the extension of it to all the remaining congregations; and as the spirit of Missions rises in the Church, present contributions may even be indefinitely enlarged.

And now, this my home work being for the present finished,

while exigencies of a peculiar kind appear to call me back again to the Indian field, I cheerfully obey the summons ; and, despite its manifold ties and attractions, I now feel as if in fulness of heart I can say, Farewell to Scotland,—to Scotland ! honoured by ancient memories and associations of undying glory and renown !—Scotland, on whose soil were fought some of the mightiest battles for civil and religious liberty !—Scotland, thou country and home of the bravest among undaunted Reformers !—Scotland, thou chosen abode and last resting-place of the ashes of most heroic and daring martyrs !—Yet farewell, Scotland ! Farewell to all that is in thee ! Farewell,—from peculiarity of natural temperament I am prepared to say,—Farewell ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the Rock of Ages, and looked to the hill whence alone aid can come. Farewell, ye rivers and murmuring brooks, along whose shady banks it has often been my lot to roam, enjoying in your solitude the sweetest society ! Farewell, ye rocky and rugged strands, where I have so often stood and gazed at the foaming billows, as they dashed and surged overlastingly at your feet ! Farewell, ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world ; and when, in so doing, I have had such precious glimpses of the King in his beauty, wielding the sceptro of grace over awakened, quickened, and ransomed souls. Farewell, ye abodes of the righteous, whether manses or ordinary dwellings, in which this weary, pilgrimed body, has often found sweet rest and shelter, and this wearied spirit the most genial Christian fellowship. Farewell, too, ye homes of earliest youth, linked to my soul by associations of endearment which time can never efface. Aye, and farewell, ye graves of my fathers, never likely to receive my mortal remains ! And welcome, India ! Welcome, India, with thy benighted, perishing millions ; because in the vision of faith I see the renovating process that is to elevate them from the lowest depths of debasement and shame, to the noblest heights of celestial glory. Welcome, ye majestic hills, the loftiest on this our globe ; for though cold be your summits, and clothed with the drapery of eternal winter, in the vision of faith I can go beyond, and behold the mountain of the Lord's house established on the top of the mountains, with the innumerable multitudes of India's adoring worshippers joyously thronging towards it. Welcome, too, ye

mighty, stupendous fabrics of a dark lowering idolatry, because in the vision of faith I can see in your certain downfall, and in the beauteous temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel. Welcome, too, thou majestic Ganges, in whose waters, through every age, such countless multitudes have been engulfed, in the vain hope of obtaining thereby a sure passport to immortality, because in the vision of faith I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and learning to wash their robes and make them white in the blood of the Lamb. Welcome,—if the Lord so wills it,—welcome, sooner or later, a quiet resting-place on thy sunny banks, amid the Hindu people, for whose deliverance from the tyrannic sway of the foulest and cruelest idolatries on earth I have groaned and travailed in soul agony. Fare ye well, thou, reverend fathers and beloved brethren and sisters in the Lord,—fare ye well in time ; fare ye well through all eternity ! And in the view of that bright and glorious eternity, welcome, thrice welcome, thou resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpet sound, will give up their dead ; and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory,—the palaces of light,—in Immanuel's land ; and there together, in indissoluble and blissful harmony, celebrate the jubilee of a once groaning but then renovated universe ! Farewell ! Farewell !

The delivery of this heart-stirring address excited the deepest emotion in the audience, many of whom, at its close, were even moved to tears ; and the Reverend Doctor himself, when he resumed his seat, was evidently deeply affected.

Mr GILLIES then engaged in prayer ; and the blessing having been pronounced, the large audience separated.

1/2

